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1. *Chrysomelids*

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1. There is no question but that the great majority of Arabs in Palestine desire the return of Hajj Amin, for various reasons;
 - a. The Husayni Party (Palestine Arab Party), which still remains the most potent Arab political force, wants him to return because he is their leader.
 - b. The Hashimite Party would not dare oppose Hajj Amin's returning, at the risk of being called traitors to the Arab cause.
 - c. The masses of Arabs now see in him a person who has not hesitated to oppose the British government openly and who seems to have the respect of that government in spite of his pro-Axis activities. As a result his political status has grown.
 - d. It is probably felt generally by the Arabs of Palestine that Hajj Amin could and would better protect the interests, political and economic, of the Arab elite of Palestine, against the encroachments of Hashimites of Transjordan and Arab dynasties and interests in other Arab lands.
 - e. He epitomizes the struggle of the Palestine Arabs against the Jews in Palestine, and crystallizes their animosities and ambitions.
2. There are apparently considerable portions of influential British officialdom who desire the Grand Mufti's return to Palestine for purposes of their own. Among these purposes may be included;
 - a. The wish to keep Arab and English opposition to a further expansion of Jewish settlement in Palestine keyed up to an unyielding intransigence.
 - b. An attempt to use Hajj Amin as a tool in British efforts to consolidate a Moslem bloc stretching from Africa to India and amenable to English orientation.
 - c. The desire to remove him from the hands of the French, who might well employ him as a club with which to beat the British.
3. Some found significance in the incident of several weeks ago when an announcement was made over the Palestine Broadcasting Service station that the "ex-Mufti" had been captured. The next day an official correction was made to the effect that Hajj Amin was still the "Mufti of Jerusalem."

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4. Should Hajj Amin return to Palestine, source is certain that the Arab population in that country and in the Near East generally will interpret it as meaning that the Zionist experiment is not only to remain as it is, but that any attempts to liquidate it will not be frowned upon.
5. Source continues that the Jews in Palestine will interpret Hajj Amin's return in similar fashion; it will add to their forebodings of the future and their feeling of insecurity. The extremist view among the Jews in Palestine will be strengthened, and the explosive atmosphere of which Palestinians are not completely conscious, will become intensified.
6. There is serious danger, should the Mufti be returned to Palestine, that the extremists among the Jews may decide to strike. Everybody will then be involved. It will not remain an Arab-Jewish struggle, but will inevitably shape itself as it did in 1936-39 into an Arab-Jewish, Arab-English, Arab-Arab, and Jewish-English struggle. There will be no self-restraint on the part of the Jews as there was in 1936-39. This time defense will consist of offense, motivated by anger, grounded in despair.
7. The present Jewish community in Palestine is convinced it cannot survive in its present numbers, and is basically prepared to go down fighting rather than, as it feels, inevitably be doomed to death by a process of gradual attrition.
8. And finally, should the Mufti be returned, the Arabs of the Near East will have convincing evidence that the enemies of Great Britain obtain rewards rather than punishment for anti-British actions. The outside world may wonder how it is that an active pro-Axis collaborator can be restored to honor, position, and power by one of the nations for whose defeat he labored.

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